

D. E.

DEFEATED:
OR, A
REPLY
TO
A Late Scurrilous Pamphlet

Vented against the
Lord Bishop of Worcester's Letter,
Whereby he Vindicated himself from
Mr. BAXTER'S Misreports.

By S. H.

Qui bene audire velit, loquatur bene.
Sen.

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Sam'l Holden.

Preface to the *READER.*

Courteous Reader,

 *Hink not that I have presum'd to defend his Lordship's Letter, or arrogated to my self the support of his Epistolary treatise. No, I know his Merits to be out of the reach of Detraction, his Person beyond the venom of the most maligning Spleen; and his Letter to transcend all rational Exception. My design therefore is, to stop the mouth of this unmanner'd Coridon; whose Drift is to build himself a Name in the Slander of Grandees, and to become notorious by exposing deserts to the malice and misprizion of disaffected Persons.*

There are, I know, many inconveniences that might have scar'd me from the enterprize. I am not unacquainted with the Epidemical fate of those who have ingag'd into Controversies, in that they commonly encounter an unhappy Dilemma; for upon any (though never so inconsiderable an) Answer, they must either gratifie their Adversary by a resolved Silence, or else sweat in the invincible Cacoethes of a frequent Reply. Besides this; to affrighten me, there was a Bear in the way: for the Person (against whom I have rays'd the weapons) hath incur'd an honourable Scandal in the mouths of some, who have reputed him a Make-bate Jesuite; But this difficulty I vanquished in a short and easie meditation; for (although I knew he might easily be induc'd to make as virulent a Discovery of his Malice, yet) I could never be tempted to believe that a Jesuite would ever have befriended us with such an ample disclosure of

his ignorance. And indeed this was the ground on which I overcame one of the forementioned Framunire's of the Press, not dreading even the quotidian iteration of his Reply, whose indiscretion sufficiently satisfy'd me of my Security. So that the encouragement which animated me to the closure with D.E. (for that is all the ear-mark we have of him) lies obvious and visible. But yet (Gentle Reader) the Suit that sent me to thy Courtesie, remains still undiscovered.

Desiring thee therefore to know, that I have dealt more fairly with his, than he with his Lordships Letter, (not snapping at a few glean'd Particulars; but replying to the most considerable part thereof) I must fore-stall thy further view with a double Request, (1) That I may be excused in that I have rebandied language of his own Complexion upon him; finding no unsuitableness in that advice, viz. Answer a fool according to his folly, &c. (2) That I may be dispens'd with, in that I have not made it my busines so much to entertain thee with demonstrative Arguments, in behalf of those things which D.E. scruples; as by satisfactory Answers to inform thee of the invalidity of his exceptions. Since I thought it the strongest probation of those assertions, at which he carps, to expose to thy view the vanity and emptiness of his Allegations against them. Moreover, I should probably have wrought him into some partial conceit of himself, had I answer'd his Pamphlet with a Volume. However, waive not the reading of these few leaves out of any despondency of satisfaction, till thy perusing eye shall acquaint thee with the Contents.

Thine, &c.

S. H.



D. E.

DEFEATED:

OR, A

R E P L Y
TO

A Late Scurrilous Pamphlet

Vented against the

Lord Bishop of W O R C E S T E R, &c.



Am (saith D. E.) to thank you for the last piece of Divertisement you gave me in sending the Bishop of Worcester's Letter. The Spleen of Democritus was nothing to the humour of this fellow. His life (to whom such solid matters were but Divertisements) was sure very jocular; and the merry temper of other Naturals, falls much beneath it. But he proceeds: *And I wish you would have let me enjoy'd the satisfaction I took in reading it without engaging me to give you my sense upon it. Sense did he call it? I ever thought Sense to have been a little more of kin to Reason. But I am ready to gratifie him so far, as to fater the mistake on the Printer, and to suppose it should have been Non-sense. But*

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sense let it be ; and let him give his Patron this his sense ; I think he was so generous in giving it, that he improvidently reserv'd none at all for himself. But he annexeth, *For besides my unwillingness to engage in a personal quarrel, I think it will not be very safe mealing with so angry an adversary.* Never fear it Man ! Never fear it ! *Scarabaeos contemnunt Aquila.* Think not that he will adopt to himself so much unquietness as to deam of you. What though he be a Man of worth and eminence ? yet, his Gravity will not dispense with his entertaining fools in his thoughts, or encouraging a red Cap with notice and observation. Next, D. E. resolves to speak nothing but truth in the Character he intends to give him, and it is briefly this, *That in fewer leaves he never read more passion.* *Speletatum admissi risum teneatis?* I thought his sense would come to this anon. He pretends to give us a Character of the Bishop , and he tells us the Contents of his Book. His preceding words promise an apposite Description of his Lordship's person, and his next syllables acquaint us with nothing at all to the purpose, but only, *that in fewer leaves D. E. never read more passion.* Well, for once then let me present the Reader with a Character of the Bishop ; and 'tis briefly this, That D. E. is an arrant Aste. Both descriptions are alike to the purpose. But he tells us, *that the Bishops book is full of passion;* And is there not in our Authors Reply , a thousand times more of Malice and Rankour (I dare not say, *Passion* ; for that's soly incident to rational creatures) ? But, *the Bishops passion is so predominant; that his disorderly and abrupt stile doth altogether partake of it.* He accuses a style compos'd of Gravity, as blended with abruption and bitterness, whereas his partakes of either (the last especially) in a far more intense degree. 'Twas an Errata sure in the Satyrist, *Dum virant fructi vitia, in contraria currunt.* For here's one or'e head and ears in Raylery, while he not only pretends to eschew it, but hath the face even to declare against it. Next we are informed, that *the Bishops best way will be to get his heat mistaken for zeal;* for else it may justly be accounted

counted somewhat of a worse name, and which in the Dog-days will be very dangerous. Though D. E. belies the Lord Bishop's Letter as favouring of heat; yet I'me sure tis far from abuse or scandal, to pronounce the quintessence of D. E. his Pamphlet, vapour and smoak. But may we not justly admire how our Pamphleteer came acquainted with the danger of the Dog-days, or the influence of a Star? unless perhaps by barking against the Moon, to which custom he hath not yet bid adieu. If I might be of his Counsel, I should advise him, as his best course, not to pretend to Astronomy, whom a *Cudgel* doth better become than a *Jacob's staff*.

Our Replicant makes no long abode on the controverted Question, either because he did not well understand the State, and was loath to display his ignorance: Or else, because he could not find a plausible occasion to vent that Rancour, from the exuberant supplies of which, he hath borrowed a Ninefold Exception against some particular occurrences in the Lord Bishop's Letter, where he suppos'd himself capable of fastening. Indeed he would perswade us, that 'twas his inclination to *Favour the Bishop*, made him waive the main Dispute. But thanks be to his *Ignorance*, (rather than his *Clemency*). However, though I cannot believe him, yet I will not stand to question him, but wait upon him in his Exceptions.

I. EX C E P T.

HE takes much in dudgeon that Asseveration of the reciprocal alliance between Kings and Bishops, in the Proverb, *NO BISHOP, NO KING*. Neither doth D. E. see any Dependence they have each on other, thinking *Episcopacy to contribute little or nothing to the substance of the King's Authority*. But we must desyre him

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to be informed, that this Cohherence doth (although something, yet) not so much result from any positive respect in themselves; as from that inconsistency which is between any other Ecclesiastical Government, and *Kingship*. For either we must suppose an equality of Degrees amongst Ecclesiastical Persons; or else the pre-eminence and superiority of *Lay-Elders*, (for I know no other Ecclesiastick state whereunto any have inclined) now what a diametrical antipathy and opposition either of these two Conditions bear to a *Regall Supremacy*, is easily demonstrated. For, as to the first, should we suppose all Church-persons, or Ministers, empowr'd with equal authority, that indistinction would redound no lesse to his Majesty's disadvantage in Spirituals, (every man being in a posture to broach his own opinion, or promote another's faction) than the Confusion of a secular power in Leveldom, would endamage the Kings Temporal Domination. Or, secondly, Were we under the py-ball'd disposing of Laicks; how could they (according to the exaction of their duty) devote themselves to the Churches benefit? Since their double Interests would oblige them to distraction, and a damnable Neutrality that would justifie *Erasmus* his Anomalous state of being. Which, how far it would impair the Churches happiness, and consequently plunder one ballance of the Kings Sovereignty (whose Ecclesiastical and Temporal State must counterpoise each other, that the Crown stand even) I leave to the judgement of any rational man.

But to inquire into our Animadverter's Reasons that prompted him to the disavowing of any such relation.

1. Saith he, *Kings flourished in all parts of the World, before Bishops were ever heard of. And there can no reason be Given, why what hath once been, may not with the same terms of Covenience be again.* As to the first assertion (*viz.* that the Antiquity of Kings doth far surpass that of Bishops) I must needs acknowledge it the truest proposition in all the

the Pamphlet. For none can be ignorant that *Ninus* the first *Affyrian* Monarch flourisht without the least support of a Bishop. We know that *Zoroastres Magus*, first King of the *Bactrians*, and the first writer that History presents unto us, neither had Bishops in his Kingdom, nor yet ever mentioned such a Name in those books he legacy'd to posterity. Neither do we read that *Crasius, Cyrus, Darius, Philip of Macedon*, or his Son *Alexander*, made use of Bishops. So that had *D. E.* left us nothing partaking more of fality than this Position, I should never have questioned him. But yet when all this is *pro confesso*, I wonder by what Inference and deduction, he could tell us that we may with the same terms of convenience admit the same posture of Government again? For (1) What though he should tell us, that the *Mogul, Prester John, or the Great Cham of Tartary*, do to this day preserve their Magnificence, without the least concurrence of an Episcopal Jurisdiction? Doth it therefore follow, that a Christian King may? They may also subsist without a Church, yea and do; but, is there the same Convenience for a King in *Christendom*, so to do? Where there is no Ecclesiastick State, cannot be expected Ecclesiastick Government. But where a Kings Prerogative hath a double aspect (towards Spirituals, and towards Temporals) there is required some jurisdiction in either; to which, States of a contrary constitution can neither prescribe Names nor Method. Their Regimen without Bishops, doth not at all involve any possibility of the same among us. (2) What though *D. E.* could (although he never can) prove, that even Christian Kings have flourished without Bishops? Yet, doth it follow that *England* (for the Proverb was neither derived from, nor is extended to, exotick Nations) may with the same facility dispence with the privation of them? Why should the Sequel be good? Why should other people become a necessary precedent to us? Or, why should our Capacities be measured by their Discipline? Since our humours are of another countenance, and (for the security of his Majesty) may require a Government partaking somewhat of singularity in Church;

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as well as distinct from others in State. Or (3), Should we suppose (for demonstrationis gratiâ, we may suppose ~~as impossibles~~ and impossibles) even in *England*, a Power called *Kingship* without Bishops; yet the veracity of the Maxim (*No Bishop, no King*) would stand firm and unshaken. For the Authority of a King, (as a King) is unconfin'd and absolute, without the least *Apopose*, mutilation, or restriction of Command. And a King is not *ymnos*, or naturally call'd a King, when his lustre is eclips'd in the derogating from his Sovereignty. So that, I say, although we should suppose a Monarchical Government, pretending to the name of Kingship, to be destitute of Bishops; yet it would not follow, that it would shine in its due splendour (and consequently be *Kingship* properly so termed) without them. For the other two Ecclesiastick States (which some have dream'd of) would (as I said before) if not ruine, yet, diminish his Majesties Authority, and make his *Kingship* and *Regal Power* dwindle into something of a more inconsiderable name. So that, without his Bishops, he would not be a King properly so call'd. We have seen that grossle *Non-sequitur* of D. E. viz. *Kings have flourished without Bishops; ergo, they may still.* But this is only the first of his Reasons which made him Scruple the mutual Relation of Kings and Bishops.

2. Saith D. E. *Bishops, as they are by law Established in England, are purely the Kings subordinate Ministers, in the Management of Ecclesiastical affairs, which his Majesty may confer upon what order of men he pleaseth, though as much lay-persons as you and I.* Hence, he concludes that there is no necessity of such a mutual respect between Kings and Bishops. Whether our Pamphleteer be a Laick or no? I list not here to enquire, although his Ignorance bespeaks him to be somewhat worse. When he wrote this, he did it in so great simplicity, that his left hand knew not what his right hand did. For the question is not, Whether his Majesty may invest a Laick with Ecclesiastick dignities and promotions? but, Whether he may do it without detriment

ment to his Kingdom, and the unavoydable ruines of a Glorious Church, without which his Kingship would be at an ebb? We do not so farre detract from his Majesty's Power, as to avow that he cannot subtiltute *Mechanicks* in Church-discipline, But we say, that if He should do it, it would not a little tend to the diadvantage, prejudice, yea, subversion of his Kingly Power. And whence then doth *D. E.* conclude the nullity of that coherence between *Kings and Bishops*? There is a difference between the Kings doing a thing, and his doing it with safety. The King may infringe the connexion betwixt him and Bishops, by his discarding them; But he cannot maintain his Regal Authority in such a dis-union. Hence then, 'tis absolutely false, and nothing deductive from his premisses, which *D. E.* infers, viz. *That 'tis very injurious to the King's authority to averr, that he could not otherwise upbold himself, than by preserving the undue, and (as some think) Antichristian prelature of his inferiour officers.* Speak out man! Some think quoth a? The Man is loath to accuse himself, but pretents it to us under the frantick conceit of his Brethren. *Antichristian?* Methinks, his own thoughts might have convinc'd him of the fality of that passion; and he might have concluded a Bishop to have been no kin to *Antichrist*, since then, A Prelate and *D. E.* would have been better friends.

3. He will have us believe that *Bishops are so little useful to support the Regal dignity, that none have been greater enemies to the Kings undoubted Sovereignty than some Bishops.* Where we may obserue the weaknes of his Reason. Some Bishops have abused the Kings trust; therefore there is no reason why *Episcopacy* should be entail'd to *Kingship*. The same reason may be alleadged against Nobility, since some Nobles have employ'd their honours and capacities to the distraction of the Kingdom and the endammagement of his Majesty; hence might we conclude (did the method of *D. E.* hold good), that the King may subsist without his Nobles. Or, what if we should reccriminate, on those *Presbyterians* who have surmis'd

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a Parliament essential to the Kingly Government, and tell them that some of the Parliament have made Treason the design of many consultations, therefore the King might and ought to subsist without any such Bitteresses and Appendixes of Domination? Sure, they would much grumble at such an Argument. And *D. E.* would think little reason in it. But let us see, what ground he had to blemish any of the Bishops, with styling them *Enemies to the Kings undoubted Sovereignty*. They are so, saith he, either by their scarce warrantable intermeddling in Civil affairs. Had he but instanced in some of those affairs (as his malice would easily have done, had not his ignorance countermanded it), I should have known better how to Reply. For I know no Secular business wherein any of them have, or do Authoritatively concern themselves, or wherewith they do intermingle; unless the things be such, as, carrying a double nature, have a greater alliance with Ecclesiastical, than Temporal Considerations; their by as directing towards the Church-interest. And as for their meddling with such matters, I see not how *D. E.* could term them Unwarrantable, or Prejudicial to the Kings undoubted Sovereignty. But this is not all the reason of his abusing Bishops, but the second way whereby he deems them the Kings Enemies, is, *By their absurd and insignificant distinguishing between Civil and Ecclesiastical Causes, whereby they mangle the Kings Authority, leaving him no Supremacy, as to Church-matters, but the Name.* Whether our Author be a fit discerner of insignificant distinctions, let any judge. Why should the differencing and discriminating of Causes into Civil and Ecclesiastick, be more absurd than the distinguishing of persons into such? Besides, who sees not what a Scandalous lie he hath here vented? Whith what face could he say that the King is allowed no Sovereignty in Church-affairs, but only nominal, when his Majesty may and doth like, disapprove, regulate, determine, and dispose of them, how and when he himself pleaseth? So that (although *D. E.* would falsely perswade us the contrary) the Popes pretensions are of a nature

nature contradistinct to those of our Bishops; since his Supremacy admits of no acknowledgment of subordination. So that, the Pope is no more of kin to our Bishops, than *D. E.* to Truth and Honesty. If our Pamphleteer be so good at lying, I should scarce trust him this dear year, lest he should exercise his skill in another faculty. But he proceeds: *If the Bishop of Worcester's Rule hold good, — Crimine ab uno, Discere omnes;* — i. e. that all men of a party may be judged by the miscarriage of one, then you may judge by the Bishop of Worcester, what the rest drive at. What pains doth *D. E.* take in an exposition? He would fain persuade us that he understands Latin; when, it may be, he was obliged to the Civility of a *Rider's Dictionary*. As for his retorting that sentence — *Crimine ab uno, Discere omnes* — (urg'd by my Lord of Worcester upon *The Presbyterians*) let me tell him, 'twas done without the least dram of understanding. For, although we should grant to *D. E.* that this one Bishop (though it can never be proved) is guilty of Usurpation, yet the Phrase cannot with the same reason be rebandied on Episcopacy through his default, who is farre from engrossing the name of Prelacy; as it was objected first against the *Presbyterians* because of the misdemeanour of Mr. Baxter, who pretends to the Monopoly of *Presbytery*, arrogating to himself the antesignation and representment of all the rest.

The Vanity of *D. E.* his first exception is sufficiently discovered; I shall also make bare the insufficiency of the rest.

II. EXCEPT.

OUR Pamphleteer takes it very ill that the Bishop of Worcester should call himselfe the sole Pastor of all the Congregations in his Diocese. Deeming that such a position must needs be defended by the Arguments produced in behalfe of the Pope's Supremacy. I wonder, what could introduce into his thoughts such a conclusion? or what could suggest that the same must be the Reason for a Bishops superintendency over one particular Diocese, and in subordination to his Majesty's command; and for the Pope to assume the universall command of all churches, without the acknowledgement of any higher Power to which he should submitt? I wonder whence D. E. derives such dreams, as that there should be a parity of reason and Convenience, for his Holynesse's governing the Church by such a populous plurality of Substitutes, as that it is utterly impossible for him to make particular inquisition into the execution of their functions; And for A Bishop's adopting to himselfe a limited number of deputies, whose more neighbouring deportments he may with much facility survey and determine of them according to their known actions? What will any man judge but that D. E. his witts were at Rome all this while? But he informes us That he forbears to urge how contrary this Practice is to the Doctrine of the Apostles Paul, and Peter (hoping the Bishop will not take it angrily, that he did not call them Saints, Since that these holy men did not need any style of honour out of the the Pope's Kalender) The Saints are very little oblig'd to the Charity of this irreverent fellow, who will not give them what they deserve, but what they need; And their Necessities, not their Merits, must prescribe a proportion to their titles. But why do not Bishops follow the Doctrine of these Apostles? Paul, saith he, had sent for the Elders of the Church of Ephesus bidding them feed the Church of

of God over which (not he himselfe by his sole authority as Bishop of the Diocese but) the Spirit had made them ~~in no[n]e~~^{in no[n]e} i. e. Overseers. And did the Spirit (I wonder) immediately without any instrumentall Cooperation of St. Paul, make them overseers ? O doth the Bishop now pretend to make Men overseers without any respect had to the Influence of the Spirit? Wherein then lies the difference between the Bishop's practise and the Apostles Doctrine? O, but ~~apostol~~^{apostol} and ~~emissari~~^{emissari} with them signify the same. Tis true, sometimes they did signifie the same, yet they were not alwayes of the Same Extent. Every one that was ~~apostol~~^{apostol} and no more, might in some sense be calld ~~emissari~~^{emissari} but not *e converso*. Every Bishop or overseer could not be calld a Presbyter, and no more. For my part I will not envy the term ~~emissari~~^{emissari} to the most undeserving priest, in it's genuine signification. But withall, I would have D.E. know, that a Community of name doth not alwayes involve an indistinction of dignity, or a parity of degree; Else would I enquire, why St. Paul (who was also ~~emissari~~^{emissari}) did so imperiously summon the rest? Or what plea St. Peter could produce for his Commanding the miniters to feed the Flock (as D. E. himselfe tells us): Which two occurrences are so far from patronizing our Replicant's Aseverations, that they utterly defeat them; Manifestly holding forth a disparity of eminence and command. I would desire him therefore to be inform'd, that Custom is guilty neither of Blasphemy nor heresy (the Degrees being still the same with thoise of the Apostles) in the restriction of the title. A Scholar (I will not say D. E.) knowes that ~~aysa~~^{aysa} formerly was a word equally appropriated to men and Spirits, employ'd in embassies; but now the eminence of the latter hath engross'd the Name, especially in it's translations; as likewise the ~~aysa~~^{aysa}'s oneness of the Bishops office hath attracted the use of the title ~~emissari~~^{emissari}.

In the next place, we are told (to detract from the Episcopal power) that *Whoever feed the flock are under Christ (Whom the Apostle terms the Chief-Shepherd)* the next and immediate

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immediate pastours of the flock, though his wits were gone a wool-gathering, and now I have found them among the flock. In the first of his *Exceptions* he is strongly provok'd against Bishops; as detracting from his *Majesty's Ecclesiastick prerogative*: And yet here, he thinks it no impeachment to the Kings supremacy, to give the most inconsiderable priest the upper hand of him in spiritualls. Twas well he discovered no more of his name than *D. E.* e ie this sentence might chance to have made his neck crack, since it favours little better than reaion. For I would willingly know of him, whether the Pastour of the Flock be not the Governour of the flock? If that he be (as he cannot deny it), then, whotoever feeds that flock is next and immediately under Christ supream governour in Ecclesiasticals, and the immediate head of the Churc next to God; for *D. E.* tells us that he is the immediate, and, consequently, next to God, the supream Pastour. So farewell to one of his *Majesty's titles*. Is not this to be a most affectionate lover of the Kings person and Government, as he elsewhere pretended? But he tells us moreover, that, *To extend the power beyond the actuall care of feeding, is a Notion altogether unscripturall.* Unless I am as faire out of the way as our Authour and Animadvertour is out of his wits, here is a false *reading*; wherein he takes it for granted that a Bisho^ps care is not actuall. How unwarily doth he confound those two termes *actuall* and *Imediate* (which last he would have said, and so have excluded the Kings power from most parochiall congregations in England) thinking them of the same import and signification. If *D. E.* did understand what, *actuall*, meant, he would know that a mediate care (such as Episcop *I*) is likewise actuall. The word signifying nothing else than, existent and in *A&t.* Let us a little (for illustration) suppose an owner of a great flock dividing them into severall parts, giving them to the tuition of one Pastor; he distributing them to the Care of others, whose executing of their office he superviseth: Will *D. E.* say that this Supravisor doth not take an actuall care of the flock? or that he is not the Shepheard

shepherd more immediate to the Owner ? Or that he may not dispose of the more inferior pastours *pro arbitrio*, alwayes respecting their actions and his Master's permission ; Or that there is the same reason for ones feeding by vicegerents, whom by reason of their multitude and remotion he cannot oversee ; and for another's deputation of feeders, whom by reason of their paucity and vicinity he may easily survey ? I think he will not, although his indiscretion and malevolence might counsell him to the assertion.

III. EXCEPT.

H ecalls it *A light and unseemly trifling with sacred Writ to understand the words spoken concerning those that go not in by the door (and are therefore theives and Robbers) of such Ministers as preach to Congregations Without the Bishop's license.* Little dreams he, that they are called theives and (Robbers not as preaching only to Congregations, for so they do but come in the wrong way, but) asthey preach out of a designe to prejudice and plunder the true Shepherd. And indeed such postick irruptions imply something of a malevolent Complexion ; and the ensuing practises of such intruders have bin an ample Comment on those preceding designes that encourag'd them to the Attempt. But he tel us that, *If besides ordination there must be a License, then (1) He knows not what Ordination mean's.* Indeed I am easily induc'd to believe this latter Clause. He doth not know, that ther's a difference between the power and the place of Ministrition, the Capacity and the place wherein to execute the Capacity. The Dignity and office of feeding is conferred at Ordination, but not the power to feed where he list, but where he should have leave; lest he should trespass upon other mens inclosures, and undermine and supplant other pastours, (2) Saith he, *For one Minister of the Gospell (for Certainly a Bishop is no more).* No certainly, he is no more then one, unless he had the *Presbyterian faculty of a double heart*

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heart and a double tongue: But yet this one is of a more dilated power and pre-eminence; but what of him? *For him to silence his Fellow-Minister* (But fellow-minister is not *hayl fellow well met*; they are fellows in the same function, but not in the same degrees of Dignity in that function), *for no other reason but for preaching without a new license* (A new license? pray first let them have an old one) *this is an abuse of dominion and contrary to the first ages of the Church.* This we must take gratis, *D. E.* being as farre unacquainted with primitive transactions, as he is at defiance to sound Reason. What if *D. E.* never read of such a practise in the Church, doth it therefore necessarily follow, that there was no such practise? Or, what if there was no such Custome? Are there no customes laudable, but adequately those which decayed Antiquity hath bequeathed us? Probably, the tender and Infant-Church could not away with a discipline so accurate, as that which it's more Virile-constitution doth exact. The uninquisitive humours of men in those dayes, contented themselves in the fruition of the Gospel, without any protnity to Schism. Men being more sedulous in perswading to a down-right faith, did not then require such Cautions towards their preaching, as the now adays unsatisfy'd Curiosities, which byas'd-men towards distraction, seem to call for.

Our Saviour (saith our Animadverter) silenc'd the Pharisites by strength of Argument, *which the Bishop of Worcester may do, when he is able.* I confess, he would have a difficult task, and *D. E.* may defye all Christendom upon the Same account. For the best hopes in such an enterprise would find unhappy frustration. For they may as well presume to silence Thunder, as by rationall persuasions to stop the mouths of those clamorous *Presbyterians*; who before they will, by a reasonable Silence, seem to relinquish their long-since defeated Cause, will not stick to crowd whole Volumes with absurdities; And rather then they'll appeare destitute of a Reply, their Adversary shall hear of them in *D. E.* his railing Dialect, and in *Hucksters Rhetorick,*

rick. The only way then, of silencing such, must be by constraint. O but, *Our Saviour was so far from Silencing the Pharisees from preaching, that he commands his disciples both to bear and obey their Doctrine.* But it was to obey their Doctrine, as (1) they preached the Law, not as they vented Schism and declared Faction. (2) Twas comparatively rather to square their lives by the Pharisees doctrine than by their practise, that Christ enjoyed his disciples: (3) Twas to vouchsafe the Pharisees audience, as they were legally authorized, and because they sat in Moses chaire: so that the Reason is of a farre different aspect for the not forbidding of the Pharisees, and the toleration of Mr' Baxter. Moreover (4) the Pharisees preach'd the Prophets, which Prophets discovered the *Messiah*; and so their preaching might advance Christ's Kingdome: whereas the preaching of Nonconformists and such like, would be so far from promoting, that it would bury Christ's Kingdome in the ruines of a distracted Church and a divided Realm. But briefly, since the ends of our Saviour's tolerating the *Pharisees* are not fully known, convenience ought somewhat more to be respected, than imitation in this matter. For, should there be a sufferance of preachers, though (with the *Pharisees*) blaspheming; why might not there be an indulging forbearance allowable to persons or ministers, though morally and notoriously offending? Which thing D. E. himself (pag. 5. lin. 2.) acknowledgeth, as sufficient ground of Silencing and ejection.

I wish therefore that D. E. and the rest of his tribe (if any be so simple and inconsiderate to be of his Society) would remember, that as, they speake evill of Dignities, and resist the Power which God hath ordained: so, they shall receive their due reward (though no satisfaction) for it? As likewise for all such Pamphlets publish'd by them for the propagation of Sedition.

IV. EXCEPT.

HOW consistent with the Civill Peace (for as to Christian Charity he thinks the whole thing but a letter of defiance against it) the Bishops distinction is about the Act of Indemnity, He Hopes his Majesty will in due time consider. For the Bishop saith he, is so hardy as to tell us, that though the King had pardoned the Corporall punishment; yet the Churche ought not to remit the Scandal till amends were made by Confession. 'Tis pity but D. E were of his Majestys privy Councell, that he might p.ove his remembrancer. But I pray, what Reason is there, why he who hath bin prejudicall to the Church should not make a due acknowledgement of his delinquency, before his re-admision to his former priviledges? Is there not a grand discrimination between the remission of a man's punishment, and the re-admission into preferment? We ought to do good to our enemies in forgiving private injuries, but not in promoting, them so long as by their non-recantation they seem to avow their former fact, and to maintain a posture contradictory to the Churche's welfare. And how is this Distinction repugnant to the Civill Peace? Or rather, Is it not more adversant thereunto, to preferre the men or forget the injury, when they not confessing do adhere to their former principles? This were for the Church, only to take care that those (who are in a strong probability of doing her an injury) should be put in a Capacity to effect any of their designes; or at least to contribute to their security by taking no notice of them. The Church exacting a Recantation respects not so much their past faults as their present posture of Hostility. But Alas! what doth this word, Church, meane? Here D. E. could have wished that the Bishop would have spoken out of the Clouds, and plainly told whether By the Church, be meant a Congregation of the faithfull; or Archbishops, Bishops &c. I see I am mistaken, for I thought that D. E. his foggy braine could have apprehended

prehended things spoken in a Cloud, better than those deliver'd in the cleer Sunshine. Well : If I might presume to guesse at the *Reverend Father's* meaning, I would tell *D. E.* that by the word, Church, he understands neither the Congregation, excluding Archbishops, Bishops &c. nor yet these, abstracted from the Congregation, but both together. So that *D. E.* (though ignorantly) play's the Sophister, arguing *a bene conjunctis ad male divisa*. Hence 'tis that he labours with a false Supposition, That *Archbishops, Bishops &c.* did exact a recantation, as persons distinct from the Congregation ; whereas they only act as Chiefs, Governours, and Representatives of the residue of the Church or Congregation. Now if *D. E.* will say that the Congregation hath no Coercive power at all (as he doth assert), then would I fain know, By what power the antient Church excommunicated ; whether it were not by constraint and force ? which (if, *D. E.* understands the word) is all one with Coercive. Yea but,

Why should the Church force a Recantation for such things as the King and Parliament commanded never more to be remembred? Alas man, we look not so much on the Acts of hostility already preterlapsed and forgiven ; as on those wherenunto they stand in a readinesse, so long as they declare themselves, unconvinc'd of their Crimes ; I know that the non-conformists or others (who have manifested their activity in the late commotions) have their actions forgiven them ; but the remission of past facts, doth not secure the Church for futurity, so long as their non-recanting seem's to approve their precedent actings, and to warrant any other proceedings to come, of the same nature. The Church may and doth forgive offences past, but is not bound to dispense with those present postures, that seem to allow the late extravagancies, and to maintain the Scandall. But we are ask'd, *What can more enrage men to take wild and forbidden Courses than to see preachers strive to widen their wounds, and contrary to their former professions pull off the plaisters, which the State-Physicians had provided for our distempers?* Had our Pamphleteer meant this of the

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Presbyterian faction, the expressions had been apposite, and well applyed to their Natures. But since his owne construction, will scarce authorize or assent to so much truth, We shall answer his Query with another Interrogatory. What then can more force a Constraint than to see such preache.s as Mr. *Baxter*, (contrary to their iterated declarations) vere sedition, and not only widen the wounds of the Church, but even make them stink? I'me sure, such Empiricks as these, deserve a purgation. As for *D. E.* I think him to be dangerously troubled with black Choler, for the remedy whereof he hath vomited prettily largely against the Fathers of the Church; And as soon as the humour shall increase to the redintegration of his distemper, we must expect such another Evacuation.

V. E X C E P T.

With what irreverence doth *D. E.* grumble, and call it bold and impious, to assert, *That if to command an act, which by accident may prove the occasion of sin, be sinfull, then God himselfe can command nothing?* Since, saith he, *A thing which by accident may be sinfull, may be unlawfull in another to command for want of sufficient Authority.* And so is every thing else; Though we should suppose an Injunction utterly devoyd of Sin, either in it selfe or in it's consequences; yet would be unlawfull, if proceeding from an unlawfull Authority. So that we see that *D. E.* never speaks but when his Mouth's open. He gives us a very good reason, why a thing may be unlawfull, viz, because it may be unlawfull. The Question is, Whether a thing may be unlawfull, as it may occasion sin? *D. E.* answers, that it may be unlawfull as it proceeds from an unlawfull power. The Quære is, Whether a thing that is sinfull *per accidens*, under that formality and *è quòd* sinfull *per accidens*, be lawfull to be commanded? And he tells us, 'Tis unlawfull, *è quòd* the Authority is unlawfull. We enquire, whether a command be illegitimate, because the thing commanded

manded is sinful accidentally and by consequence? And he replies, that the command is illegitimate, because the Authority commanding is so. Which how much it is *ad Rhumbum*, let any rational man consider. And how little it impeaches the *Lord Bishops* consequence, the weakest capacity may see. Still then it remains unshaken, that if a thing being sinful by consequence be ground sufficient to render a thing unlawfull; God himself can command nothing, since he cannot command any thing but what may by consequence be made sin.

Besides, *D. E.* goes against all rules of dispute falling upon the *hypothesis of the Question*, for (the dispute being concerning his Majesty) they supposed the power commanding to be lawfull and beyond exception. Only, our Pamphleteer had a mind tacitly to hint our treason to us, and to whisper an illegitimacy entailed on the Kings Authority, and consequently on all his edicts and *Mandamus's*

VI. EXCEPT.

I Cannot but think it a reasonable and very solid Position of the Lord Bishop, *That an offence to which a disproportionalable penalty is annexed, is not to be measured by the abstracted Quality of the Act, but by the mischievous Consequences it may produce.* Since the forfeiture ought alwaies to bear proportion to the danger, and a greater penalty should be proclaimed to scare men from such actions, which (though puny and contemptible in themselves) are attended with populous and pestilent inconveniences. But our wise Pamphleteer is sure, *that in Divinity nothing is more false and dangerous.* Hey, pas, presto! Here ye shall have me, and there ye shall have me. In the first *Exception*, *D. E.* presents himself in a grey coat, and the false beard of a Laick; But here he personates another man, and pretends to Divinity. How doth he make himself an Ambidexter, an Hermaphrodite of Religion: A two fac'd pump

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pump, hinc Angelum ferens, illinc Cacodemonem? He would serve for a good poit in croſte-waies, directing to ſeverall roads at once. I never took him for any other than a Fool in a Play, and he to juſtifie my conjecture hath here produced his Coat of ſeveral colours; I will not ſay, it ſhews like Kidderminster ſtuffe. But this I am ſure, D. E. is a Linſey-Wooleſy Pamphleteer. But pray let's hear the reaſon why his Lordship's affeſeration is falſe in Divinity? viz. Because to impoſe in the Worſhip of God, as neceſſary circumſtances of it, things confeſſedly trivial and needless is not juſtifiable. (1). I wonder to what old woman D. E. was lately Confeſſour? for I think none else would ever have made an acknowledgment that the things were trivial and needless, which ſhould be, or are, impoſed. Because that we affert that things, though of ſmall moment in themſelves, may have annexed to them dangerous conſequen-ces, therefore D. E. collects that we confeſſe them tri-vial or needless. But (2). Doth not our Author admirably prove the falſity of the Lord Bishop's position? Is not his conſequence strong? To impoſe things trivial and need-leſſe is not juſtifiable; Ergo an offence to which a diſproportionable penaſty is annexed; muſt not be judged of by it's dangerous conſequen-ces. D. E. ſpeaks nothing to the purpose, Ergo, His Lordships propoſition is falſe in Divinity, And actions ſhould not be judged of by their danger. Yea but

The Church and it's peace, is much more endangered by the pressing of ſuch things doubtful. I wonder who told D. E. That the indifference of any of theſe things (viz. impoſed Circumſtances) were queſtionalbe or doubtful? or if they were doubtful, who told him that it was not in the Churcheſ power, or that it was not her duty to determine of them? Or that it would incurre peril by impoſing them? I ſhould rather ſuppoſe, that the not giving men leave to diſſent in ſmall matters, would keep them from taking occaſion to cauſe a diſſion in things of greater importance. Whereas the gratifying ſome with a little toleration, hath, and would again, animate either them or others to attempt Schisms

Schisms of greater bulke and proportion. The allowance of an inch makes many presume on an ell. But I pray thee (candid Reader) lend me a little of thy spleen to laugh at a pretty expression of our Pamphleteer. *From such impositions, saith he, it follows, that (though we ought not) yet we lawfully may refuse to submit unto them.* A man, it seems, ought not to rebell, but yet he lawfully may rebell. *D. E.* ought not to shew his back to the drumme head, and undergoe the Lash; but yet *D. E.* lawfully may do it. But why may we lawfully refuse to submit to impositions of this nature, *viz.* *Because our Saviour did so, in not washing his hands before meat; And the Apostle* (I think he means St. Paul) *in the case of Circumcision.* But I conceive, our Saviour refused to wash, not in disobedience to the Cuttome, so much as to shew them the falsity of the reason whereon they built their Cuttome, scil. Supposing that eating with unwashen hands defiled a man; Which opinion our Blessed Saviour refuted by telling the Jewes, that (not what went in, but) what came out from the man occasioned his pollution. Besides we do not read that washing of hands was ratify'd by Authority, but only introduced by frequent practise and tradition. So that Christ only ran counter to a custome, and that will no way authorize our contradicting an imposition. As for that of St. Paul's refusing to circumcise, 'twas to shew the abolition of that Sacrament by the introduction of a new, and this is no president for non-conformists to refuse subscription to circumstances of long continuance, and of necessary injunction, having not the authority of the Messiah for the introduction of any new ones in their room. Moreover we know that St. Paul did circumcise *Timothy*, that he might not give occasion of scandall to the Jewes, among whom he then was. If then *D. E.* will needs make the Apostle a pattern for imitation in his non-conforming to an abolish'd Sacrament, and refusing to circumcise *Titus* when he was among the Gentiles. I see not but why I may with farre greater reason urge his Example on the contrary. And since St. Paul being among the Jews did circumcise, therefore we may well

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well conclude, that amongst Conformists we ought to conform.

VII EX C E P T.

The Sorites (which *D. E.* termes a Chayn of consequences) used by the Lord Bishop to prove the necessity of imposition, are (to speake Mr. *Baxter's* Language) the words of truth and Sobernesse. viz. From diversity in externall rights resulteth dislike, thence enmity, thence opposition, thence Schism in Church, and sedition in State. The State not standing secure without the Church, nor the Church without unity, nor unity without uniformity, nor uniformity without strict imposition. To this *D. E.* answers, That it is a mere rope of Sand (A pretty good Answer for one that was gravel'd. Somewhat 'twas that *D. E.* was angry with it, he standing not well affected to any Rope but one of Hemp). But he procdes: And the parts of his chaine (it seems, a Rope and a Chaine are all one with our Animal: Indeed they are something of Kin, and, if he proceed in his begun courses, the Chaine may chance to bring him to the Rope). Well but what of the parts? why they do as little hang together, as Samson's Foxes did before they were tyed by the Tayles (I thought something of a Foxe was nigh, the discourse did so flink) which course the Bishop hath imitated, not forgetting to put in even the firebrand it selfe to make up the Comparison. So that this Fellow will needs make the Bishops book the firebrand. Well, be it so, The firebrand came betwixt the two tayles; The Lord Bishop's book came between the Book of Mr. *Baxter* and *D. E.* his Pamphlet; how easily then hath *D. E.* prov'd that those two last were the fox-tayles. And indeed the comparison is close and genuine, since either of them have left a most abominable stench behind them. But to prove the insufficiency of his *Lordship's* Sorites, we are presented with three observations.

(1.) That

(1.) That there ought to be diversity in external forms, since the Apostles of the Circumcision gave the right hand of fellowship to the Apostle of the Gentiles. What then? Because the Apostles of the Jews, and those of the Gentiles did agree; ergo, there ought to be diversity of external forms. Still the old consequences! Yea, but they did agree, *Although the external forms of worship were far more different than those of England.* (1.) I'll enquire of D. E. where he heard, how he proves, or when he dream'd it? (2.) I'll ask him, what of all that, though we should suppose a disformity in their worship? Peradventure the State of an infant-Church requir'd it. And (though, probably, they did not approve of diversity in Circumstantials, yet) they would not wrangle about Formalities, lest they should deter others from the Fundamentals. But now the case is alter'd, and a dispensation for recusancy in Circumstance, is so far from gayning others to the Fundamentals, that it encourageth those who have already received the Faith, to the mangling of the Church, and the disjoining of Christ's Mystical Body.

(2.) He tells us, *That the State may be preserv'd without the Church, as it is evident in those 300 years before Constantine, when there was no Church at all legally countenanced.* Still we are troubled with a grosse *Non-sequitur.* As if there were the same reason for a Church newly inoculated and a Church concorporated with the State; when the Church, as such, bears an equall weight with the State, as such. Before Constantine, though all the Church had been massacred, yet might the temporall State have stood, yea and triumphed in their blood; Since those that had the Management of Secular affaires were not members of the Church. But now when discrepancy of worship proves matters of faction; when all that rule in, or submit to, the temporall State, must (as also Church-members) participate and share in the fortunes of one or other part of the Church; the downfall of the one unavoidably involves the dissolution of the other. So that when the frabrick of the Church, decays in a Voluminous ruine, the State must

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also crack in a proportionable Emphasis of a broken frame.

3. Unity in heart and spirit doth not in the least depend upon Uniformity but on charity, i.e. A Christian and candid forbearance in things circumstantial; while we agree in essentials. I admire, in what Author D. E. read this definition of Charity? we use to terme it, *Amare Deum, supra omnia, propter seipsum; & vicinum, aequum ac nosmet, propter Deum.* So that the part of charity looking towards our Neighbour, teacheth us to love him as our selves, but still for God's sake. Now, whether this Charity depends upon unity, and consequently on uniformity, or else Unity and uniformity on Charity, will easily appear. If the breach of charity hangs upon disunion, and disunion upon dissimilitude; then Charity dedends upon union, and union upon uniformity: But the Antecedent is manifestly true, that the rending of the Church breaks the bonds of Charity, in that it detracts from the honour of God; without which, the love of our Neighbour is no Charity: and that this rending or disunion depends on dissimilitude, in that difference of circumstantial causest heart-burnings, and animosities. Whereupon D. E. is clearly mistaken in the dependance; Charity depending on, and being proportion'd to Unity, not Unity to Charity. But what if we should concede Unity to depend on Charity? yet still D. E. is in his old *non sequitur.* For Unity would still depend (though mediately) on Uniformity, since Charity (whereon he would have Unity depend) would be preserved by Uniformity, and broken by Dissimilitude. D. E. his candid forbearance then of one another in Circumstantial causest, is so far from being Charity, that it is the infringement of it; since such a forbearance or connivence at Non-conformists, would, by the rending of the Church (which would univocably follow) tend to Gods dishonour. But D. E. is not farther out in this, than in that which follows: viz. *The Warrs did not arise from the Separation of Conscientious dissenters* (in this he speaks truth, for it was not Conscience, but Obsturacy counselled them

to

to dissent) but from the fury of unconscionable imposers. But sure it was dissenting caused the rigid imposing. And then if it must be Imposing that broach'd the Warres, it may thanke forward Dissenting. Which same dissenting practises whether they may not produce a relapse into their former consequences, I would fain have those recusants consider; Unlesle they delight in Animosities, and like Salamanders long bath'd in flames disgust the influence of a milder Element.

VIII. EX C E P T.

D. E. Pretends to have great insight into the Ecclesiastick laws of the French and Dutch Protestants; (And probably he may, for his understanding hath been beyond sea, a long time). But yet he never read of any *Imposition of standing, sitting, or any other posture, at the Administration of the Eucharist.* But yet if there were, saith he, it doth not justify our imposition of kneeling. (1) Because the question is, de jure, whesher it be lawfull for them to prescribe any one posture. D. E. might do well to step over, and convince those Churches of their Errour. But why may not they enjoin one particular Posture; since an Oleo and mixture of carriage at the reception of the Sacrament is not only undecent; But (when every man shall adopt to himself a frame of deportment) they will approach the Lords Table either with affectation, partially applauding their own judgments, or else with regret maligne the dissimilary compposure of others. Either of which are enough to render a Man an unworthy receiver. Besides though some have made it their endeavour to prove the carriage of the Apostles discrepant from ours; Yet none ever dream'd that they had a plurality of postures among themselves. (2). Saith D. E. None of thise postures, us'd by other Churches, are so lyable to exception, as kneeling. I answer, that they are more lyable to exception, Sitting partaking much of irreverence

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irreverence ; and standing being not such an ample expression of humility and devotion. In kneeling there is an obligation of Decency. For considering the importance of the ordinance, and the Majesty of the person with whom we have to do ; I know no reason but that the most submissive and reverential situation of the body should (even proscinded from an enjoying power) be obligatory, and more than indifferent.

But why is kneeling so liable to Exception ? (1) Because it varies most from the old form. Believe him who will ! Which, I pray, doth standing, sitting, or kneeling more border on dissembly ? But what though it should most differ from the old form ? although D. E. cannot prove it. They in their demeanours consulted convenience ; we, to express our devotion. But (2) Kneeling hath been monstrously abus'd by the Papists to Idolatry. What though ? doth the abuse of a thing argue the illegitimacy of it's use ? I believe then that D. E. never saith his Praiers on his knees. Or probably he saith them in his sleep, because waking praiers were abus'd by Papists in their Vigils ; and it may be, this made many Presbyterians wink and pray. Or (which is most likely) D. E. never saith any Praiers at all, because Papists have made the Saints groan with their innumerable Supplications, and have made Pictures the Objects of clamorous Petitions. D. E. sure never puts the Bible to the penance of a consultation, because the most damned Hereticks have father'd their pretensions thereon, and have had recourse to Scripture for the Patronage of their Positions.

IX. EX C E P T.

D. E. complains again of the injury was done in reviling the whole body of *Presbyterians* for the faults of Mr. Baxter, upon supposition that he is a Presbyterian. Supposition that he is a Presbyterian ? Why will any think otherwise ?

therwise? I cannot conceive but Mr. *Baxter* would repute it a Calumny of the greatest Magnitude, for any to exclude him out of the number, nay not to suppose him their ringleader. Do not others, (yea and his own over-weening fancy) look on him as the pillar of their reeling Cause? Do not all stand indicted of Heresie in the thoughts of the rest, who swerve from his positions, and comply not with an eager subscription to what he deposeth? It seems (though *D. E.* scruples not to affirm it) the Age is not too wise to be gull'd with an *Aur^G epn.* But our Animadverter would have every man bear his own burden. And (although he doth not expresse it, yet) he hath a pretty good reason for such a request, for he knows Presbyterians to be of that sort of Animals which is very good at bearing. But he wonders, in what Bible the Bishop found that he might asperse a whole order of men for the pretended miscarriage of one? I wonder in what book (I will not say Bible, for I conjecture that he little troubles that) did *D. E.* read that a man might not reprove a whole Society, for the reall misdemeanour of their supposed Chieftain? Or, where did he find that there is reason to rebandy the phrase—*Crimine ab uno Discere omnes*, upon the order of Episcopacy, because of the Lord of Worcester's dreamed fault; since he pretends not to such an universality on the one side, as Mr. *Baxter* doth on the other. But not to gratifie the pertulant and Sawcy humour of our Pamphleteer, I would beseech him to know that the Sentence by him retorted, is so farre from extending to *Discere omnes*, that it is not yet come to *Crimine ab uno*. And *D. E.* is so farre from truly introducing the rest of the Bishops as guilty, that he hath not yet prov'd one of them Criminal.

Hitherto *D. E.* tells us, he was willing to propose his exceptions (or rather to blazon his ignorance) but he will leave it to some abler pen (as he had need) to convince the Bishop and the world that it is not now time to sow tares. No nor any other feed, so long as there are such Geese as *D. E.* to devour it. I wonder what Seed this is which our Pamphleteer

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ter hath sowed? 'Tis scarce so good as *Infælix loliū*. It is some kin to hemp-seed, and may in time do him a courtesie in the return. But the Reason, I pray, why a man may not in this Age sow tares? *O, The Age is too wise to take every thing for Oracle which the Bishop's passion dictates.* No, nor yet whatever D. E. shall proclaim; although there be some Reason for it, Since the Spirit in him, speake (like that of *Jupiter Hammon*) out of an Image.

But yet before parting, D. E. will give us a taste of the Reverend Father's deep wisdome. And I will see how well his shallow wit will be able to fathom it.

I. **S**aith D. E. *The Bishop declaimes so fiercely, as if he would crack his Girdle.* Girdle? He was resolv'd amongt so much non-sense to have one word that was *Canonical*. But in the space doth he not strain so hard his railing vein, that he hath burst that point whereto the waist-band of his Britches should trust, which makes him so facile liable to the Lash? But what is that against which there are such Declamations? *viz. Against those who force all Communicants to come unto them, and be particularly examined before their Admission to the Sacrament.* And what can D. E. say against any mans exploding such a Custome? or in vindication of such a Practise? Only this, *That they were but examined once for all, as likewise the Bishop allows Catechising.* But I hope there is not the same reason for Catechizing, and for Presbyterian Examination; Catechizing being a facile and prescribed way of informing men in their duty, and exhibiting to them a compendious means of knowing the opinion of the Church in matters of faith and practise. Whereas (1). Examinations, whereby *Presbyterians* sifted men, was many times in Questions unheard-of and peradventure scarce well understood of the examiner. As, *How long have you been converted? What method did the Spirit use in your Conversion?* And a multitude of Queries of the same Hackle. (2). The main thing that makes their Examination obvious to exception, is; In that the

the Minister had recourse to his own private principles and single perswasion for the Questions he proposed; Insomuch that if the Answer were found to discover a glimpse of an opinion that swarv'd from the Maxims of his private and pick'd Church, it did administer sufficient Occasion of renunciation. Which practise how laudable it was, let any (but D. E.) judge. This D. E. thinks himself ingenious when he tells us next, *That the Bishop did well this cold weather to set up a man of straw, and catch himself a beat with threshing it.* To see how much the Man's mistaken! Tis I have been at the pains all this while to thresh this man of straw, although I have not sweat for't.

2. D. E. thinks it inadvertency in the Lord Bishops wish, *That the Authors of all such books as defend the Covenant Would burn them themselves to save the Hangman a labour.* But I cannot enough applaud the Counsell. For the Sacrificing and devoting such Books voluntarily to the flames, might in some degree expiate the Authors crimes in a burnt offering. But as yet I see no reason any man hath (though our Pamphleteer thinks the contrary) to bawk the repetition of the Covenant to the infamy of such as perpetuate its remembrance, and keep the memory thereof enshrin'd in those unhappy sheets, wherein they have wrapped it's Apology. I would not have D. E. dread the Dilemmatical inconveniences that would accrue to those who should attempt the defence of that Oath. Let him not fear being goaded with the hornes (as he phrases it) of a *Syllogismus cornutus*, since an *Argumentum baculum* doth better suit with his capacity. But he hath a great tendernesse for the lawfull part of an Oath, after that it is solemnly taken. Here he hints to us that some part of the Covenant was lawfull, and gives a silent approbation of something in that, which the wisdome of the Parliament wholly disallowed. But it hath been taken by those who have ventured their lives to signallize their Loyalty. But have not many of them since given a pregnant testimony how ill they have resented the thing it self, as also how utterly they detested that compulsive power which forced it upon them, by a spontaneous

ous and unengaged care for its abolition? Wherefore, (though D. E. like a friend, takes care for it's peaceable interment thinking it's Ashes might have rested quietly better than have blown about by the Bishops furious breath, since it was burnt by publique Authority, yet) I would enquire, (Since T H A T which was the Cinders from whence great flames had their eruption, and display'd themselves in a generall conflagration, is now reduc'd to ashes) why should those Volumes that have engaged in it's patronage preserve it's reliques unextinct, and gratifie the Covenant in a posthume-life?

3. D. E. Can never enough commend the Bishop's wisdom in resolving never to write again. And I can never sufficiently applaud our Pamphleteer, who took courage to defie one, which not only icon'd to foul his fingers with him, but also had determin'd not to answer. But that which D. E. ironically speaks; I seriously repeat, as seeing high *wisdom* in his Lord/bip's resolute against writing: For why should he grate his daies, and waste his Spirits in replying to the indefatigable Lungs and pens of any railing Presbyterians. Since he might acquiesce in that plenary refutation of his detractor, and the ful satisfaction which his Letter contains and presents to any that should enquire into his belyed proceedings with Mr. Baxter. And I think there's none can finde therein either error or insufficiency (as to the matter it comprehends) unlesse such as are of D. E. his insolent and pedanticque humour, which prompted him so magisterially to vent his Non-sense, even to the glowing of a sober eare. Such, I confess (if there be any such) as he may cry out (though ridiculously enough) that the Bishops resolved Silence resembles a School-boy, who after a box on the ear lents to another, cunningly retreats. But I should suppose it rather School-boy-like to give him a box on the eare, whom he knows to be peremptorily resolv'd against retaliation, and determin'd not to strike again. How much doth this Similitude of the Pamphleteer speak the Author, and suffici-ently evince his understanding to be *sub ferula*? How doth his extravagant and *nil ad rem* treatise, argue that his witts play

play Truant? And his very name (*viz.* D. E.) import that he is in his *A. B. C.*

But to see the vaulting and salacious humour of our Animadverter in the skipping of his comparison: from a School-boy to a Gyant. If saith he, *Goliab* (he means the Bishop) shall defy *Israel*, and retire from the field, with only shewing his teeth. *The Philistins will hardly thank him.* But I say, that if *Goliab* (I mean Mr. Baxter) armed with a weaver's beam (though in his eye) shall thunder defiance against the *King and his Host*, Why may not *David* retire upon the conquest of his *Monstrous foe?*

But since *D. E.* pronounceth it not the part of a Champion to shew his teeth only and run away; I would advise him (when ever he is to engage with his Adversary) not to shew his teeth, but his eares, the more formidable and scaring objects by farre. Our Author hastening now towards an end, will not stand to determine whether the deportment of the Bishop may make the rest of the Prelates, judge him of kin to quickly-defeated *Goliab* or not? Neither will I contest much about it. Only *D. E.* his impudence persuades me to believe himself of some affinity with *Goliab*. For *Goliab* had an helmet of brasle, and our Champion's face is of the same mettal.

Hitherto I have followed the Chase; But since the Dra-gonne hath pleas'd to retire to the protection of his pretended honourable Patron, I shall leave both him and his Letter of intelligence to their Covert, expecting to hear farther the next return. Till when I shall presume to retreat to the Garrison of the Readers courtesie (from whence I first issued and) where I dare not despair of Security and Shelter.

FINIS.

